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criticised the war in South Africa, exclaiming: "Hell is let loose in South Africa." He appealed to the visitors to go back, and by preaching and example make such wars impossible. A bit of advice not at all inappropriate; for of all the Christian support of war, if we may be pardoned the expression, the Methodists, in spite of Wesley's teaching, have furnished much more than their proportionate share.

. . . The official figures of the deaths for September in the reconcentration camps of South Africa give the number as 2,411, an increase of 533 over August. Of these, 447 were adults and 1964 were children. Thus the process of annihilating the Boer peoples goes steadily on at a frightful rate. Whichever side may be most responsible for this wickedest of modern wars, this awful destruction of women, old men and children is another proof of the utter inhumanity and appalling iniquity of war.

. . . According to the estimate of Willett and Gray, sugar statisticians of New York, if the duty, 86 per cent. *ad valorem*, were taken off Cuban sugar, the people of this country would pay eighty-five millions of dollars, or over one dollar per head, nearly six dollars per family, less for their sugar per year than they now do. Of this eighty-five millions, forty-nine millions goes to the government, and thirty-six millions to the United States "sugar men."

. . . Mr. W. T. Stead's *Review of Reviews Annual* is certain to be most interesting reading to all Americans this year. It is to be devoted to the "Americanization of the world." Mr. Stead holds that the headship of the English-speaking world passed, with the close of last century, from England to America. His forthcoming *Annual* will attempt, in a series of vivid sketches, to bring into clear relief the salient features of the altered situation, in politics, in literature, in religion and in trade, and the probable effects of the change upon the whole human family.

The Perfect Temple.

BY ASENATH CARVER COOLIDGE.

Earth's perfect Temple waits.
God is the architect and judge, both grand and just.
He would not have one living stone left out;
Nor would he force beloved ones to build it thus;
He feeleth their infirmities;
They fail and fail; He bids them try again, again.
He loveth them;
And not until they boastful grow and vain,
Doth He withhold His strong, redemptive hand,
And leave the unwrought pile to rotting suns and rain:
E'en then He pitieth them.

He sees the Temple tottering stand —
The work of stiff-necked generations done;
They sought for pardon, found it and are gone.
Will children's children place the missing stones?
Redeem the earthly father's name?
Follow and understand the Great All-Father's plan?
He gently urgeth them,
And healeth tenderly their self-wrought pain;
And fain would teach them how to make
The Temple firm and white and straight.
His mercy overshadoweth them.

He pleadeth yet again:
"Slay not, lust not, build not upon the sands."
They heed Him not; they build through blood and pain
Their gaudy, crushing Babels in all lands.
He suffereth them:
What can He more?
The winds must rave, the floods downpour;
He tempereth them,
To creatures shocked and shorn, to altars overthrown,
To temples built without the living stones
That lift and link them to God's own:
He weepeth over them.

O wretched, wretched builders!
Why this eager haste to rear more temples
Which, like these, must surely fall to waste,
No refuge give to souls in deep distress?
God's Watchman answereth:
"Ye worse than wretched nations, warring, blind!
Why build on worse than sand
Your worse than pagan temples, demon-planned?
Why build on ocean's rim your fiendish fortresses
For the prodigious blood-red sacrifice of man?
Not all the encircling seas can wash such murder-spots away.
God seeth, and shall be your judge."

Clerical Militaritis.

BY ERNEST HOWARD CROSBY.

Two aggravated cases of militaritis, if I may coin the term, among the clergy, representing two great nations and two great churches with different traditions and environments, have recently come under my observation, and I think it is in the interest of pathology to put them on record together. The first is that of the late Canon Kingsley, a well-known dignitary of the Church of England, famed for his intelligent interest in the welfare of the working classes, as well as for his historical romances. When the Crimean War broke out Dr. Kingsley was filled with the conventional patriotic spirit, and his heart overflowed into a tract entitled "Brave Words to Brave Soldiers and Sailors," which had a wide circulation at the front. Be it remembered that of all the foolish wars of the past century the Crimean War had the least ostensible motive. No one knew at the time or knows yet what it was all about. England, France, Sardinia, Turkey and Russia were drawn into a horrible struggle, marked by all the vulgar and sordid accompaniments of mismanagement, speculation and dishonesty which attend the cruelties of war, without the shadow of a reason. Here are some of the "Brave Words" which this holy contest inspired in the mind of Charles Kingsley:

"Some say as they read this: 'We have to fight and to kill; we want to be sure God's blessing is on our fighting and our killing; we have to go into battle, and we want to know that then, too, we are doing God's work, and to be sure that God is on our side.'"

"Well, my brave men, *Be sure of it then!* Be sure God's blessing is as much upon you; be sure that you are doing God's work as much when you are handling a gun in your country's battles as when you are bearing frost and hunger in the trenches, and pain and weakness on a sick bed.

"For the Lord Jesus Christ is not only the *Prince of Peace*; He is the *Prince of War* too. He is the Lord of Hosts, the God of Armies; and whosoever fights in a just war against tyrants and oppressors, he is fighting on Christ's side, and Christ is fighting on his side; Christ is his Captain and his

Leader, and he can be in no better service. Be sure of it, for the Bible tells you so.

"You must think of the Lord Jesus Christ not merely . . . as the Man of Sorrows . . . but as the Lord of Hosts . . . the God to whom *your colors were solemnly offered*, and His *blessing on them prayed for*, when they were given to your regiment. . . . Remember, too, that those colors are a sign to you that Christ is with you, . . . never forget that your colors are a sign to you that Christ's blessing is on *you*. If they do not mean that to you, what was the use of blessing them with prayer? It must have been a lie and a sham. But it is no lie, brave men, and no sham; it is a glorious truth of which these noble rags, inscribed with noble names of victory, should remind you every day and every hour that he who fights for Queen and country in a just cause is fighting not only in the Queen's army, but in Christ's army, and he shall in no wise lose his reward."

Canon Kingsley! Well-deserved title indeed! He should have been promoted to be Bombshell Kingsley, if they have such a post in the war-like Anglican Church! The calm assumption that his side of the Crimean War was the just side, and the naïve manner of ignoring the fact that if he had happened to be born a Russian he would have been uttering similar blasphemies on the other side,—these are the ordinary symptoms of militaritis. As usual the case is complicated with imperialism, showing distinct traces of contempt for all other peoples, especially those of darker hue, and a fixed delusion that his own race has been chosen to save mankind. The following extract is from one of his sermons entitled, "The Englishman Trained by Toil":

"The life of the careless Indian is a dream; God will not have us savages, but Christian citizens; He will not have us merely happy, but *blessed* through all eternity. He will not have us to be like the poor Indians, slaves to our flesh and appetites. He will have us fill the earth and subdue it; He will have England the light of the nations, and Englishmen preach freedom and wisdom and prudence, and the Gospel of Jesus Christ to all the nations of the earth. Therefore, Christ afflicts us because He loves us. Because He ordained England to preach the Cross, therefore He will have England to bear the cross.

"It has often struck me," he goes on to say, "as a beautiful and a deep sign, a blessed ordinance of the great and wise God, that the flag of England, and especially the flag of our navy,—the flag which is loved and revered throughout the world,—should be the red-cross flag; the flag of the Cross of Christ, a double sign to all men that we are a Christian nation, a gospel people, and a sign to ourselves that we are meant to bear Christ's Cross."

And how are the British advancing under the Cross of Christ to subdue the world? Kingsley tells us in a passage which he wrote with reference to Rajah Brooke (Kingsley's Memoirs, Vol. 1, pp. 340-1):

"The truest benevolence is occasional severity. It is expedient that one man die for the people; one tribe exterminated, if need be, to save a whole continent. . . . Do you believe in the Old Testament? Surely; then, say, what does that destruction of the Canaanites mean? If it was right, Rajah Brooke was right. If he be wrong, then Moses, Joshua, David were wrong. No! I say. Because Christ's kingdom is a kingdom of peace; because the meek alone shall inherit the earth,—therefore, you Malays and Dyaks of Sarawak, you also are enemies to peace. . . . You are the enemies of Christ, the Prince of Peace; you are beasts, all the more dangerous because you have a semi-human cunning. I will, like David, 'hate you with a perfect hatred, even as though you were *my* enemies.' I will blast you out with grape and rockets; 'I will beat you as small as the dust before the wind.' You, 'the strange children that dissemble before me, shall fail,' and be exterminated, and be afraid, out of your infernal river-forts, as the old Cannanites were out of their hill-castles."

Now, what can be said of the frame of mind of a distinguished Christian who entertains and expresses such sentiments? We must each judge for himself, but I am inclined to think that the most charitable opinion would be that he was at times possessed by a devil, and yet I am not aware that any authority in the church ever questioned the entire orthodoxy of his bellicose views. Surely if there are ever to be trials for heresy, they should be occasioned by such pagan outbursts of fanaticism.*

So much for the Anglican variety of militaritis. We shall now examine a case of the Gallico-Roman-Catholic disease. In July, 1898, Père Didon delivered an address at the distribution of prizes of the Albert-le-Grand and Laplace Schools at Paris—schools at which the youth of the French aristocracy are educated. He chose for his subject, "The Military Spirit in a Nation." It might have been expected that at a time when the French army was persecuting the innocent Dreyfus, and covering up its own infamy by forgery, perjury and murder, a Christian priest might have found some word of rebuke for the blind madness of his compatriots. Particularly should we look for some such criticism in the discourse of a man who had made a special study of the life of the lowly Jesus,—who had, if I am not mistaken, visited the peaceful, impressive scenes of Bethany and the Sea of Galilee for the purpose of impregnating himself with the spirit of the Master, and whose "Life of Christ" is one of the chief triumphs of recent French literature. But no. His oration is a panegyric from beginning to end, an eloquent glorification of all that is martial, braggart and truculent. He begins by pointing out the imperious duty incumbent upon him, as a French educator, to show to the pupils committed to his charge that "the military spirit is necessary to a nation" and "to defend the cause of armed force," such opinions being peculiarly necessary for "every faithful believer." He assures his young hearers that "armed force" is the most important safeguard of a nation, "and when I say this, gentlemen," he adds, "I am not afraid to make my meaning clear. I am speaking directly of brute force (*force matérielle*); of that force which does not reason but imposes itself; of that force of which the army is the most powerful exponent; of that force of which we may say, as we say of the cannon, that it is the supreme argument of statesmen and countries." Here are some other tid-bits from this Christian harangue:

"Just as we say to the nation, Instruct your sons, . . . free them from ignorance, so we must say to it, cry out to it, Arm your sons; arm yourself with all material force; free them and yourself from feebleness."

[This portion of the speech was followed by unanimous applause and prolonged commotion.]

"France fosters and cherishes her army as a sacred treasure; she worships it; and her anger would be terrible, her reprisals bloody against the sacrilegious men who would dare to attack it. Notwithstanding the intellectualism which professes to disdain force; notwithstanding the excesses of a mad liberty, which is restive under and revolts against force; notwithstanding that cosmopolitanism which has mistaken the law of humanity, namely, that Providence and the nature itself of things have grouped men in distinct nations; notwithstanding all sophisms, the aberrations of ill-balanced minds,—

* NOTE.—I am indebted for the references to Canon Kingsley's works to a series of admirable articles on the "New Idolatry," by Richard Heath in the "Ethical World" of London, May—June, 1900.

France wishes her army, she wishes it strong, invincible, and she places in it her dearest, highest hopes.

"We consider it a sacred duty, gentlemen, of our profession as educators, to keep alive in the soul of the French youth the military spirit, the cult of the national army and of holy force."

He brushes aside the idea of arbitration with a few words, as an impossibility on account of national passions, apparently unconscious of the fact that he is in this very address doing all that is in his power to inflame these passions.

"The army remains the supreme resource, and we must see in it the guardian of the right and spotless knight of justice.

"I call holy the force which the right consecrates and which makes the right prevail."

The same old silly story of *our* army always being in the right! And meanwhile this precious "spotless knight" was lying, cheating and assassinating over the prostrate form of the wretched Dreyfus! How could the reverend father and his auditors keep their faces straight? Is it hypnotism or softening of the brain or simian atavism that fills a whole nation with folly, — and the vast majority of all nations?

But my object in bringing forward these two sad cases of Christian degeneration is to postulate frankly the question of the attitude of contemporary Christianity to war. Do Kingsley and Didon fairly represent the attitude of the Church, and if not, what is that attitude? A French Protestant pastor, Wilfred Monod, raises the point in a volume of lectures recently published in Paris [*"Peut-on Rester Chrétien?"* Trois Conférences par Wilfred Monod, pasteur. Paris, 1901. Fischbacher, 1 vol.], and he suggests the supplanting of the current historical Christianity, "accomplice and abettor of innumerable crimes," with a truer religion of Christ. He gives a hint of the crimes to which he refers in his dedication, which is "To the memory of the old men, women and little children who have just perished in the extreme Orient from the ferocity and bestiality of the allied troops, the armies of the Christian nations."

It is indeed high time that the churches should face these questions. We know well that there are men like Monod in all of them; but are they not a hopeless minority, and are not most of them afraid to open their mouths on these subjects in any ecclesiastical assembly? Captain Mahan, himself a prominent layman in the Councils of the Episcopal Church, assures us that the agitation against war is distinctly antichristian in its character, and he cites the fact that its leaders in England, Herbert Spencer, Frederic Harrison and John Morley, are all infidels. I was struck by the same idea in reading that grand book against war, "*Lay Down Your Arms*," the "*Uncle Tom's Cabin*" of the peace crusade. Its author, the Baroness von Suttner, evidently regards the Church as an opponent, and her whole attitude is unmistakably secular. Are she and Captain Mahan right as to the position of present-day Christianity on the issue between them? If not, it is clearly the duty of those of the clergy who condemn war to obtain from the authoritative councils of their various denominations some declaration on the subject. They cannot ignore the fact that every church has always and invariably approved of every war in which its own country was engaged, and that thus any criticisms which it may have ventured to

make upon war in the abstract are nullified and made ridiculous. They must know that the most enthusiastic supporters of the recent and present wars of the United States and England have been the clergy, and that every ecclesiastical gathering in those countries has bristled with war. They know that the churches are thus closely identified with militarism, and that the friends of peace feel as uncomfortable in the "house of God" as the abolitionists used to. The question is, "Will they be forced outside?" and the Monods in every synod and convention should insist on an answer. "Outside" in God's world is not such a bad place after all. We can get on without churches, but we cannot get on without humanity.

RHINEBECK, N. Y.

New Books,

THE WAR AGAINST THE DUTCH REPUBLICS: ITS ORIGIN, PROGRESS AND RESULTS. By H. J. Ogden. Manchester, England: The National Reform Union. Price, one shilling and postage.

This remarkable book is largely a compilation of diplomatic dispatches, newspaper utterances, speeches in Parliament, extracts from magazine articles, letters, pamphlets, opinions of public leaders, etc. It is all arranged in logical order, so as to give a full and clear idea of the causes, the conduct and the results of the war in South Africa. It has been pronounced in England "the most complete compendium of facts, arguments and evidence relating to the war which has yet been issued from the press. Every phase or aspect of the war, and every question arising directly or indirectly out of it, is dealt with." Mr. Ogden has put the whole civilized world under obligation to him, for hereafter no serious student of the conflict which has already devastated so much of South Africa will be at a loss to find the materials of study ready to his hand. The book is in fact a library — and not a very small one either — of facts, dates, diplomatic correspondence, opinions of public men, and everything else — defeats, victories, losses, expenses, deceptions — pertaining to the war. It is nearly incredible that one man could have done, accurately and successfully, what Mr. Ogden has done in this compilation. If such a book had fallen into Carlyle's hands, he would scarcely have pleaded ever again: "Give me facts; feed me on facts." Three hundred pages, large octavo, crammed with facts, and all for one shilling, would certainly have taken for once the growl out of the sham-hating sage of Chelsea.

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